

ARE NOT ASHAMED TO CALL HIM BROTHER.

following anecdote, which may not be new to our readers, deserves to be inscribed in characters upon tables of marble, and hung up in market place in Christendom, and to be read in every Sunday School throughout the world.—*Regis.*

KING ANECDOTE.—A slave in one of the West

who had originally come from Africa, having

lived under the influence of religious instruc-

tion, became singularly valuable to his owner,

on account of his integrity and general good con-

duct. At one time, his master raised him to a situation

of consequence in the management of his es-

trential slaves, employed him to make the selec-

tion of young, and likely to make good workmen,

and sent him to the slave market and commenced

trading. He had not long surveyed the mul-

tiplied slaves for sale, before he fixed his eye upon one

decrepit slave, and told his master that he

was one. The master appeared greatly sur-

prised, and remonstrated against it. 'He low

begged that he might be indulged; when he

had remarked, that if they were about to buy

the slave, he would give them the old man in the bar-

relief. The purchase was accordingly made, and the

slave conducted to the plantation of their mas-

ter, upon none did the selector bestow half the

care and he did upon the poor old decrepit

slave. He took him to his own habitation, and

set him upon his own bed; he fed him at his own

table, and gave him drink out of his cup; when he

was hot, he placed him in the shade of the

old trees. Astonished at the attention this

decrepit slave bestowed upon a fellow slave, his

interrogated him upon the subject. He said,

he could not take so much interest in the old man

as some special reason; he is a relation of yours,

your father?" "No Massa," answered the

slave, "he is my fader?" "He is then an el-

der?" "No, Massa, he is my brother?"

"He is my uncle, or some other relation?" "No

"Then, asked the master, "on what ac-

counts he excite your interest?" "He my enemy,

repiled the slave; "he sold me to the slave

and my Bible tell me, when my enemy hun-

him, and when he thirst, give him drink."

—*Christ. Obs.*

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—*July 4*

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May 16.

ALL ABOUT THE WEST.

Some people, I know, spurn the idea of method in

the service of God; but it should be remembered

that the Deity, himself, is the great author and patron

of order. He has appointed the laws which govern

the animal, mineral, and vegetable kingdoms; and the

laws, also, which are to govern the kingdom of

grace. He has immutably fixed the principles by

which sinners must be changed from a course of sin

to a state of grace. These principles it is your duty

to understand, and to labor according to them for

the conversion of sinners, as God affords you time and

opportunity. Have your principles of action well

digested, so that you may always know what to do,

and be able to render a good reason for doing it.

Suppose, then, you were to provide yourself with a

small blank book, and write in it some resolutions

like the following:—

1. Resolved, That I will, from this time forth, give

myself wholly to God and his cause.

2. Resolved, That I will strive to cultivate a deep

sense of the worth of souls, and such an anxiety for

their conversion to God, as it is with all his chil-

dren, should feel.

3. Resolved, That I will make it a matter of con-

science always to speak to impudent sinners, on the

subject of their souls' salvation, whenever I have a

convenient opportunity.

4. Resolved, That I will always have the name of

some one or more persons recorded in this or some

other suitable book, as the particular subjects of my

efforts.

5. Resolved, That I will record the conversations

which I may have from time to time, with impeni-

tent sinners, in this book.

6. Resolved, That I will, when convenient, pray

for those sinners for whose salvation I commence a

course of labor, and I will pray for them in secret

three times every day.

7. Resolved, That when I have fixed my attention

on any impudent sinner, I will not be disengaged

by his opposition to my efforts, but I will persevere

in prayer for his personal salvation.

8. Resolved, That I will always labor in humble

dependence upon Divine aid, and without wavering.

I will always expect to see the blessing of God upon

my efforts.

9. Resolved, That I will strive to entertain humili-

ating views of all my own efforts, and do all I can

for the glory of God.

10. Resolved, That I will strive to entertain humili-

ating views of all my own efforts, and do all I can

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11. Resolved, That I will strive to entertain humili-

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TERMS OF THE HERALD.

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FOR ZION'S HERALD.

To those Ministers and Members of the Methodist Episcopal Church in New England, who believe that Slaveholding is sin under all circumstances, and that immediate Emancipation is the duty of the Master and the right of the Slave.

DEAR BRETHREN.—It is now several weeks, since my mind has been exercised with a conviction, that we should hold a convention some time during the present autumn, in which we might concentrate our views and express our opinions on the great sin of American Slavery. That the Anti-Slavery enterprise bears upon it the most signal marks of the Divine approbation, I need not attempt to prove. The splendor of that moral triumph achieved by the Christians and philanthropists of England, in the West India Isles, has dazzled and confounded the opponents of emancipation, while it has caused a thrill of holy joy throughout the entire ranks of its friends.

But while we rejoice at this glorious event, our hearts are saddened and sickened at a survey of the condition of our own beloved country. The iron arm of legalized despotism still holds three millions in abject, and to them probably, hopeless slavery. It is unnecessary to depict to you the horrors of this abomination—the evils, physical, intellectual and moral, which necessarily grow out of it. With these you are familiar. And the facts which accumulate on our hands almost daily, go to show, that there has not been, if indeed there possibly can be, an exaggeration of them. But aside from these evils, the fact that the right of property in man is claimed, exercised and defended, and that too on the authority of the Bible, by professing Christians, and ministers even—that large ecclesiastical bodies not only connive at, but apologize for, and even attempt to justify slavery, may well lead us, especially those of us who are by profession the expositors of God's word, to inquire what is our duty in relation to this evil at the present time. We have been appropriately designated “the conservators of public morals.” The truth of this statement is written on every page of the world's history, and especially on that history of New England. But morals have their foundations in principles; they constitute their primary elements. As a stream is never of a different character, and can never rise higher than its fountain, so practice is invariably of the quality of the principles from which it proceeds. And it is as universally true, that a virtuous practice is never more extensive than the principles on which it is founded. The principles and morals of this nation, of which the principles and morals of every man form a part, will never be correct, until ministers do their duty faithfully, and are providentially displaced, to make room for a more faithful class. Is it not our duty to do what in us lies, to form a correct moral sentiment in relation to slavery? And more especially so, as our action at the late New England Conference is thought to be, to say the least, very equivocal? The great majority of this body are known to be abolitionists; but our kindly feelings toward others, have, on more than one occasion, got the better of our judgments, and thereby the interests of the slave have been sacrificed.

Let them meet together in a conventional capacity, with such of our brethren of the laity as are interested in this truly philanthropic enterprise, and put forth our manifesto against the system and the sin of American Slavery. That we may feel our duty, let us place ourselves in the condition of the slave, with his privations, unrequited toils, liabilities, his hopeless degradation, his physical, mental and moral sufferings—and ask ourselves what we should have done for ourselves under such circumstances. Is it not among the least things that we can do for him, to meet together, and in our associate capacity speak as freemen may, and as Christians should, on this painful subject? He is a man, and our brother. Let the fact be disguised as it may, let his social equality with us disgust a colonization spirit as it will, still, it is natural; and if the audience would be composed, he would finish his lecture. A gentleman arose and expressed a hope that he would descend the pulpit, and stand in the aisle; to this he assented, and while there a man whose name we might mention, was seen looking in at the pulpit window, with another stone in his hand, ready to throw, but not seeing the speaker there, he was disappointed in his bloody purpose.

After prayer by the lecturer, the meeting closed. This dear brother, was in the town of Wachem, Mass.; the place of the subscriber's suffering and toils, during the past year. O Wachem, how art thou disgraced!

Much credit is due to several gentlemen of the first standing in the town, but not abolitionists, for the decided stand which they took on the occasion. One gentleman stood up and exclaimed, “What! Shall another say, I am not an abolitionist, but abolitionism is as great and as unchangeable as the interests of any other portion of the human race?”

It is among the predictions which speak of the triumphs of the cross, that “Ethiopia shall stretch out her hands unto God.” In what age of the world has there been such an exhibit of her wrongs and sufferings? Notwithstanding the noble efforts of England for its suppression, the foreign slave trade is still carried on with increased energy and aggravation. The horrors of the middle passage still exist—its sighs and groans are wafted upon every breeze of the Atlantic. Thousands of these outraged human beings are, no doubt, smuggled into this country annually, through Texas and by other means, and slavery is increasing at a most fearful ratio.

Now, brethren, is not Africa, and her descendants in this country, in a most imploring attitude before you? Will the slave trade ever cease until slavery is annihilated? Will slavery ever be annihilated, until the true and the good lift their voice against it? Shall we then neglect to put forth our voice in the most efficient manner? Can this be done in any other way so well in a conventional capacity?

After deliberation and prayer, and consultation with several intelligent brethren in the active ministry, who are deeply impressed with the necessity and importance of the convention, I freely express my opinion in relation to our duty. Will you, brethren, make this a matter of earnest prayer, and then do as your consciences dictate? The convention should be held some time during—I would say, some time in November. I hope there may be a full and free expression of opinion, and have but little doubt, that these sentiments will be responded to as they should. Let us hear from you, brethren, immediately. If I were to propose a place, I would suggest that Lowell will probably be as convenient as any other. It should meet the views of our brethren there, no doubt we shall soon hear from them.

Yours for truth and the slave,
J. HORTON.
Worcester, Oct. 5, 1838.

FOR ZION'S HERALD.

YOUNG MEN'S STATE CONVENTION AT WORCESTER.

The convention, broken at Worcester, on the second and third of the present month, was truly a splendid affair. It is doubtful whether its equal was ever witnessed in New England. The President, Geo. F. Davis, Esq., a young man from Greenfield, presided to admiration. Age and experience could not have bettered it. This seemed the more gratifying, from the consideration, that this business has often in our state and county meetings of different kinds been done in rather a huddled manner. Men are too often called to the chair, who are almost entirely unacquainted with the duties of it. This may be done for the purpose of securing the influence of their public character to the cause; but what is gained in this way abroad, is generally *double* lost in time and *credit* on the occasion. The selection however on this occasion was most happy. The business was done with the vivacity and promptness of youth, and yet with the wisdom and firmness of age. The most of the speakers were also young men. To attempt a description of their efforts, would be unjust. To say the least they were surprisingly fine. Would that the entire nation could have witnessed them. Never was Brinley Hall more highly honored, or mightily shaken by the thunder of applause, than on this occasion. It roared like the bursting of a volcano. Grey hairs joined in the general acclamation. The selection was most happy, and the speakers were all young men. All seemed to feel “it is good to be here.” Said an aged minister of the gospel, who has had much to say in State temperance conventions, and who happened to be present at Worcester, “I have been to a great many conventions, but whatever I may think of the objects of this, I must confess I never saw so much talent combined in one before.” All seemed to act under the

inspiration of certain victory, and that within the lifetime of young men.

The convention was large, composed of delegates from every county in the State. The exact number I am not able to state. Strong resolutions were adopted, relative to the political bearings of the subject, which, I trust, will not follow in the footsteps of their predecessors, but live in the memories and till slavery shall be no more. On the whole, whoever has lost the *Young Men's Anti-Slavery Convention*, has lost one of the richest treats the old Pilgrim State has offered to the public, since the days of

COMMUNICATED.

FOR ZION'S HERALD.

DISGRACEFUL PROCEEDINGS.

DEAR BROTHER BROWN—I send this communication to inform you, that even in this region, the land of the Pilgrim Fathers, the spirit of slavery is not yet annihilated, nor mob masters dead, but that they still exist, and occasionally show themselves.

It was announced on Sabbath, the 30th ult., that the Rev. Joseph Marsh would deliver a lecture on the subject of American slavery this Friday evening. At the time appointed, the lecturer was in the pulpit, accompanied by the Rev. H. H. Smith, the preacher in charge. The house was nearly filled, when the services commenced by reading the 5th chapter of Isaiah. Before it was finished, signs of a disturbance were seen. Prayer was offered, and the lecturer commenced, but had not proceeded far, before the elements were in motion. One man charged the speaker with uttering a falsehood, at the same time using profane language, while another stepped forward with all the courage imaginable, and said that he would pull him out of the pulpit, if some others would lend a helping hand. The lecturer however continued calmly on, heedless of their yell, when after some consultation in their ranks, a number of them were seen making their way up the aisle, but the speaker fearlessly fixing his eyes upon them, they started back, and gave vent to their inward emotions.

“With curses loud, and blasphemous, enough

To make the cheek of darkness pale;

They cursed, and gnashed their teeth,

While their hollow eyes did utter streams of wo.”

By this time, the pleader of God's poor, was half way through his third proposition, viz that northern apologizing for slavery is a greater sin, if possible, than slavery itself. Now the advocates of slavery wept in a rage, and began to present their hard arguments, by passing a large stone through the pulpit window, which fell at the speaker's feet.

A few ladies and gentlemen now became alarmed on his account, and besought him to stop a few moments, till the sheriff arrived; but the bold champion for

human rights and free discussion, assured them, that he felt unconcerned, that he was a citizen of the United States, a servant of God, and about his Master's business; and if the audience would be composed, he would finish his lecture. A gentleman arose and expressed a hope that he would descend the pulpit, and stand in the aisle; to this he assented, and while there a man whose name we might mention, was seen looking in at the pulpit window, with another stone in his hand, ready to throw, but not seeing the speaker there, he was disappointed in his bloody purpose.

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SKETCHES OF MARTHA'S VINEYARD and other reminiscences of travel at home.

Sketches of Martha's Vineyard and other reminiscences of travel at home, is a pleasing little volume, published by James Munroe & Co. of this city. It consists of letters, written by Rev. SAMUEL A. DAVIS, a portion of which have been heretofore published in the Christian Register, descriptive of the history, soil, climate, inhabitants, with their manners and customs, &c. of Martha's Vineyard—and also sketches of travel in other parts of the country. It furnishes in an agreeable shape a good deal of interesting information. We make some brief extracts—

“The Island of Martha's Vineyard was discovered as early as 1602, by Gosnold. Thomas Mayhew of Watertown obtained a grant of it in 1642. Soon after he removed to the island, he was appointed its Governor. Previous, however, to his arrival, several English families resided here, for a Church was gathered as early 1641, of which his son was pastor. The original name of the Island is supposed by Dr. Belknap to be Martin's Vineyard, from Martin Pring, who visited it a year after it was discovered, and spent some weeks gathering sassafras. A fanciful and amusing origin of the name of the various islands in this region is handed down from father to son, viz.—that three sisters who came over from England—Elizabeth, Martha, and Ann had the choice of them, and Elizabeth preferred that cluster which is known by her name—Martha, the Vineyard—and Ann took it, (Nantucket) the only one left.”

“There are no signs of intemperance in Edgartown. None are licensed to sell spirit, and all that is used is bought and sold secretly. Beer, cider and wine are rarely seen. The inhabitants are remarkably honest, upright, peaceable and religious character. Only three cases of litigation have gone to the jury in the space of five years. Of course there is little or nothing for lawyers to feed upon. Knitting was a very general occupation some thirty years since. We are informed by Dr. Freeman, that 15,000 pairs of stockings, 3,000 mittens, and 600 wigs for seamen, were knit annually. It is far from being so now. The good old times rise in judgment against the sad degeneracy of the present, and condemn them. It used to be said, that when you reached Cape Poge light (which is near the north extremity of Clappiquidick Island and several miles from the Vineyard) you could hear the knitting needles of the Vineyarders. It is not so now, and many an ancient and discreet personage is found to lament that the fingers of the fair are so bewitched to the keys of that modern notion and arrant time killer, the piano. If they could only talk Latin, how feelingly they would exclaim, *O tempora, O mores.*”

“Outward a few miles—a little more than an hour's

ride from Gayhead, are you must alight from your chaise and mountour horse—while preparations are making, strikecross the fields to the South Coast, overlooking a few walls and fences. It is but half a mile, and you 've never regret it. You will soon reach the bold headland. But be cautious that you approach not too near. Step lightly, for the smooth grass platform which you tread is precarious footing. The bare worn away many feet of earth, and the turf jets for over without support. If it should give way, as it has by the weight of cattle grazing along edge and by the

gravity alone, you would precipitated more than a hundred and thirty to nothing to interrupt your descent until you hear the roaring surf, or struck upon the sea-wrack below.—At any

period of tide a fall—fall—take your station a little

from the edge, with one and hold of the rails of a

fence, which seems erected for your special convenience and security; in bend over and take a

view of the spectacle. There—it is far, but benefit

you. You are beyond reach of the wildest, dead

leap of fury. It chafes your ear so far by distance. Now raise your head—look off upon the

measurable expanse. No handful of earth till you

reach Cuba or the Bahamas.—What a flood of

water! How profound! How infinite! How awful,

yet how peaceful! We have heavenly dignity!—

Mysterious sea! in thy slanders how true—

How wretched! Below among the rocks and

sands, thou dost play up the lowest stops.—

Thou sendest upward thyself—lowest—richest tones.”

[From the *Editor's Review*.]

THOMAS JEFFERSON.

“After Washington and Franklin, there is no person who fills so eminent a place among the great men of America as Thomas Jefferson. His enemies have admitted the integrity of his conduct, and the undeviating consistency with which he acted upon the principles professed by him for upwards of half a century, marked by minor changes and more perplexing difficulties than perhaps the history of nations ever before record; he was, during the last twenty years of his publ. life, the recognised leader of the party which had ejected the first, possibly the most remarkable of these solutions, and the one that has had the greatest influence upon the fortunes of mankind. The only cures used against him, whilst engaged in state affairs, related to the vehemence of his Republican opinions. That he was a great man, and a great public benefactor, can only be denied by those whom the prejudices of national or party animosity render blind to the merits of an *Reverend* and an *American*.”

“Thomas Jefferson was the draughtsman of that famous *Declaration of Independence*, the first and most glorious pillar of American liberty. We verify think that this “Declaration” is to most important event in the history of the human family, whether its consequences be regarded on or side of the Atlantic or on the other.

“Our limits do not permit us to follow this great man through his brilliant career in the halls of legislation, at a foreign court, as Vice President and President, which conferred upon the United States the benefit of many of the most important improvements in domestic policy.” After the calumny of those whose power it overthrew had been forgotten, Jefferson's administration is admired by all impartial men who had the first opportunity to study it. He had the greatest influence upon the fortunes of mankind. The only cures used against him, whilst engaged in state affairs, related to the vehemence of his Republican opinions. That he was a great man, and a great public benefactor, can only be denied by those whom the prejudices of national or party animosity render blind to the merits of an *Reverend* and an *American*.”

“Brother Scudder, the pastor, followed with an appropriate address, in which he glanced hastily at the progress of Christianity in our world, and then more minutely detailed the circumstances of the rise and progress of Methodism in this country. This led him to give a succinct history of the Methodist Church in Boston. He adverted to its early difficulties, which are even now fresh in the recollections of its oldest members, and to the tide of opposition which it was then called to stem. He saw it, however, planting its foot firmly in Methodist Alley, and then walking forth in the strength of the Lord to Broadmoor street, to Bennett street, to Church street, and to North Russell street. May the God of the armies of Israel go before her, and lead her on to glorious victory!

“Several documents were then deposited in the corner stone, by the President of the Board of Trustees, the Doxology was sung, and Br. Porter, of Church street, pronounced the benediction.”

“We cannot close without remarking, that we admire the enterprising and zealous spirit which has thus far characterized all the efforts of this church. They have our best wishes, warmest sympathies, and fervent prayers. May their future course be marked with apostolic faith and zeal, and be crowned with apostolic success.”

“The documents deposited were the Discipline, Binney's *History of the Annual Conferences*, the *Minutes of the Annual Conferences for 1837 and '38*, have been received, and are for sale by D. S. King, No. 32 Washington St.

“The useful Annual increases in size each succeeding year. The present has 88 pages, while no farther back than 1836, there were but 64.

“We have called this a useful publication. It not only contains the stations of all the preachers in the connection, but gives the names of the superannuated and those who have located. It also gives the numbers in each society, which were received, and are for sale by D. S. King, No. 32 Washington St.

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for mercy. One prayer meeting lasted more than four hours, during which, more than fifty souls were converted.

Eighty-six joined the church on probation.

A Camp Meeting held at Mount Zion, Va., ninety souls joined; one hundred and five at one held on Chester Circuit, and one hundred and fifty-one at one held on Mecklenburg Circuit.

A Camp Meeting on Newport Circuit, N. C. Conference, forty-five conversions—at Lynchburg, Va., fifty, and Short Mountain, Tenn., seventy.

Bedford Circuit, Indiana Conference, fifty gave their names as candidates for admission into the church. Cap Roberts was present at this Camp Meeting.

A Camp Meeting held near Martinsville, Va., one hundred souls were converted. On the Sabbath evening of the meeting commenced, nearly fifty persons, of every age and condition, pressed their way to the altar of mercy, and throwing themselves before the mercy-seat, pleaded a Saviour's blood as the only hope of rescue; and their plea in vain. The sound of victory was heard, and the wall of pentitence was mingled with the walls of redemption, while one after another struggled for life; until nearly every one who came forward seemed to have found a Saviour precious.

A Camp Meeting held on Creek Mission, Alabama, forty persons were converted. Among the number, two little girls, aged twelve years; they were the children of Methodist parents, and were twins; they came together, deeply affected. In a short time, embraced religion, and the other almost at the same time, so that they were twins in a two-fold sense.

Five Camp Meetings have been held on Shelbyville Circuit, Tenn. Conference, which resulted in the conversion of two hundred and fifty-eight persons. At one of these meetings, one hundred and sixty dollars were raised for the Missionary Society.

A Camp Meeting held on the Nashville District, Tenn., seventy persons experienced the pardoning love of Christ. The collection of a Preachers' Education Fund was commenced. Eight persons contributed one hundred dollars each. The avails of the fund are to be appropriated to the education of the children of poor itinerant

achers.

MINUTES OF THE ANNUAL CONFERENCES.—The minutes of the Annual Conferences for 1837 and '38 have been received, and are for sale by D. S. King, No. 32 Washington St.

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We have called this a useful publication. It not only contains the stations of all the preachers in the connection, but gives the names of the superannuated and those who have located. It also gives the numbers in each society, and the collections for superannuated preachers, and the distribution of these collections. The amount of money collected for Missions, and for the publication of Bibles, tracts, and Sabbath School Books, is also given. There are the present number, eleven pages of notices of deceased preachers.

We find that the total increase of whites during the past year, is 30,185; of colored, 2,996; of travelling preachers, 173; local preachers, 833; decrease of Indians, 594.

There are in the connection, 3,106 travelling preachers, and 5,792 local, making a total of 8,898. Tennessee Conference contains the largest number of local preachers, which is 450. The Arkansas Conference has the smallest number, which is 72. The average number is 207. The New England Conference has only, 87, which is the smallest number except that of Arkansas.

The printing of the names of the Districts in a distinct

[Correspondence of the Herald.]

THE ILLINOIS CONFERENCE.

Session of the Illinois Conference—Anniversary of the Conference Missionary Society—Arrival of Jason Lee and five Indians, from beyond the Rocky Mountains—Interesting Missionary meeting.

DEAR BROTHER—I have waited until this date, that I might have the pleasure of attending the Illinois Conference, which commenced its session at this place, on the 12th inst. Bishop Andrew was expected to preside, but Bishop Soule finally came in his stead. He was detained on the Ohio river, between Louisville and its mouth, with scores of other boats, being obliged, so low are its waters, to drag through the sand bars but a few miles in a day. After a detention of nearly two weeks, he arrived, when the Conference had been in session about one week. He is in excellent health, and presides with his usual dignity.

The Conference organized on the day appointed, by the choice of Rev. Peter Cartwright, one of the oldest ministers, as President *pro tem.* Br. C. is known all through this country, as one of the most eccentric of men, combining much good nature, sincerity and honesty, with an uncommon vein of humor, and a great love of the ludicrous, properties by the way, part of them, by no means well becoming the sacred office. Few men have as much influence in the Conference as Br. Cartwright.

On Monday last, the Conference Missionary Society held its Anniversary on the camp ground, about half a mile from the Conference room, a camp meeting being held during most of the session. Br. Akers presided. After reading the report, Br. Stebbins, superintendent of the Oneida Mission at Green Bay, addressed the meeting, in which he gave encouraging statements of that mission. After the singing of a hymn in Chippewa, by three Chippewa converts, who are now at school at Jacksonville, a collection was taken up, which, with subscriptions, amounted to more than two hundred and fifty dollars. After this, one of the Indians addressed the meeting in English, with much effect, and another read from the New Testament in Chippewa. The Conference has done nobly the past year, having raised nearly \$5,000 for the Missionary cause. A very commendable interest is beginning to be felt in the cause of Education. Efforts are making to establish seminaries in several interesting points, within the bounds of the Conference: also more efficaciously to endow and sustain the McKendree College. This Conference is on the whole, a vigorous and enterprising body.

Yesterday we were all surprised by the arrival of Rev. Jason Lee and five Flat Head Indians, from beyond the Rocky Mountains. He left the mission on the 26th of March last, when the families were all well. Some time after leaving, he was overtaken by an express, informing him of the death of his wife and infant son, to whom she had prematurely given birth, subsequent to his departure. She died on the 26th of June. Three of the boys are to remain in this country, one of whom is to go to New York to be educated for the practice of medicine, and the other two, who are genuine Flat Heads, are to go to Wilbraham Academy, to be educated. The other two will return with Br. Lee to the mission. The three are brothers, and the sons of a clerk of an agent of the Hudson Bay Company, who is a half-breed. Brother L. looks quite hardy, though he has not fully recovered from the effects of the intermitting fever, with which he was attacked during his second year in the mission.

As we rode down on the bosom of the great "father of waters," we passed many small but thriving villages, but scarcely brought into existence, and some of which have, doubtless, seen some of their best days. Most of these towns, the fruit of the hot-head speculation in town and city making, have been built within two or three years.

The principal towns on the Illinois side are Stephenson, New Boston and Oquaka, pleasant towns on high banks above the river, Quincy, a considerable town, which we passed in the night. Grafton is a pleasant little town at the mouth of the Illinois river, and Lower Alton, I may speak of hereafter.

The principal towns on the other side are Burlington, Iowa, a pleasant thriving town of 1200 or 1500 inhabitants—Hannibal, and Louisiana, and St. Louis, in Mo. At Hannibal, our captain took on board about 20 Indians of the Sac and Fox Tribes, who, after painting and dressing themselves most fantastically, according to their custom, entertained the company with a war-dance.

The banks of the Mississippi are nowhere bold on each side, they are low on the other. There are on the Illinois side, occasionally, high rocky bluffs, presenting a very grand appearance. At one place below Grafton, for a mile or two in length, they resemble piers some 30 feet apart, and from 50 to 80 feet in height, all of solid stone, resembling antique mason-work.

St. Louis is a substantially built city, extending from the water's edge, leaving room for one street back, upon a pleasant bluff or ridge, the summit of which forms a kind of table-land, extending back into a very fertile region of country. The city presents a fine appearance on the river; indeed, I was much disappointed in St. Louis. It is decidedly neat; most of the buildings being brick. It is a place of great business; notwithstanding stagnation of business throughout the country, buildings of all kinds, in great numbers, are rapidly going up here, the waters of the Ohio, that many of them were.

I counted 32 lying at anchor, though many of these were doubtless owned elsewhere.

Opposite St. Louis, on the Illinois side, is the "American Bottom," a large flat tract of rich land as there is to the continent, from 8 to 16 miles wide, which, though very dry enough for most agricultural purposes, is too wet to be healthy. It is occupied principally by the descendants of the early French settlers, who established themselves here more than a century ago. They usually enjoy health, though their countenances look peculiarly yellow.

After crossing this tract, you come to the bluffs which you are on to some 80 feet higher than the "bottom," very fertile and healthy. This is in St. Clair county, which, from the peculiar fertility of its soil, and congeousness to St. Louis, is destined to be one of the richest counties in the State. At least, this is the opinion of the writer.

Lebanon is situated on a pleasant eminence, twenty miles east of St. Louis, and is considered one of the most beautiful situations for many miles around. It stands on the western border of what is called the "Looking glass Prairie," which is celebrated for its beauty and

ferti

lity. The town is not as interesting as it might easily be made. Had the inhabitants more of the enterprise of eastern villagers, it might have made one of the most charming spots in this part of the State. The College stands on a romantic elevation, surrounded by three sides by young hickory groves, affording a very pleasant retreat for the students. The College building, which is of wood, is respectable, but by no means such as the wants of the institution demand. They have a boarding house connected with it, where the greater number of the students board at commons. The Trustees contemplate the erection of large and commodious buildings, as soon as their funds shall warrant the undertaking. Indeed, they can hardly receive more, until more college room shall have been provided for them, as more applications have been made than they have room to admit. The annual examination of the students, of both the collegiate and preparatory departments, took place last week. They sustained a very thorough examination with much credit to themselves, the board of instruction, and to the admiration of the visiting committee, and other literary gentlemen present. The faculty have discharged their arduous duties with great fidelity, as the improvement of the students shows. The examination was followed by the usual exhibitions, consisting of original orations, discussions, and dialogues.

GOOD JOKE.—The *rum-factions* in this city have spared no efforts which ingenuity could devise, or perseverance accomplish, to exert such an influence throughout the State, as will result in the repeal of the License Law. Agents have been sent to every part of the State—circumstances have been printed and diffusely distributed, and thousands, *say tens of thousands of dollars* have been expended to accomplish the repeal of that law.

Among other expedients resorted to, the destructionists applied some time since to Chancellor Kent, of New York, for his opinion on the constitutionality of the law, for which they paid him *three, or five hundred dollars.* He examined the subject, prepared his opinion, and "signed, sealed and delivered" it. Some of the party were so overjoyed at the prospect of having Chancellor Kent on their side, that they let out the proceedings before his answer was received. They even fore-stalled the Chancellor, and circulated the opinion that he would no doubt decide in their favor, which soon grew into a report that he had so decided; this report has been circulated throughout the State!

But as the Chancellor's opinion has never been published, some of the temperance folks in this city began to feel a little suspicious. Mr. John Tappan happening to be at New York a short time since, called upon the Chancellor, who stated that he had, long since, furnished his opinion to the committee who waited upon him, which was unhesitatingly, *THAT THE LAW WAS CONSTITUTIONAL!* We understand that he furnished Mr. Tappan with a copy of his opinion as delivered to the committee, which we hope shortly to see published. On the whole, we think the *five hundred dollars* were well spent.

ALLEGHENY COLLEGE.—The *Pittsburgh Conference Journal* publishes the report of a committee appointed by the Pittsburgh and Erie Conferences, to visit Allegheny College. The committee speak in high terms of the commencement exercises. The degree of A. B. was conferred on six of the senior class, and that of D. D. on Rev. Charles Elliott of Cincinnati, one of the editors of the *Western Christian Advocate*.

The number of students in the catalogue, is, in the college classes 107, and in the preparatory department 66.

The trustees have erected two frame buildings on the college premises, for the accommodation of students on the self-boarding system.

GENESEE CONFERENCE.—This Conference closed its annual session at Elmira, N. Y., the 12th ult. Bishop Pierpont, of this city, is a gentleman justly distinguished for his active efforts in the various enterprises of philanthropy and benevolence, which are from time to time brought before the people. He has been the unflinching advocate of temperance, and much good has he done, both with his voice and with his pen.

We learn, that in consequence of his frequent allusions to this subject in his sermons, and in other ways, his church, in which there is somewhat a large proportion of rum-sellers, distillers and drinkers, have recently held a meeting, at which they informed him, that, if he continued to use his influence in a way which would prove destructive to their business, they must dismiss him. He returned the manly and dignified reply, that he could do no different: but if there were ten persons who wished his removal, he would immediately go. He will probably leave.

Quere. What kind of a minister will his successor be?

We recommend to their attention, *Rev. Cyprian Pott*; and if they choose, *Parson Southerly*, the "Minister of Mickfield."

THE CASE OF REV. MR. MAHAN.—The *Cincinnati Gazette* states, that as soon as Gov. Vance, of Ohio, ascertained that the grand jury and the Governor of Kentucky had been imposed upon by perjury, he immediately despatched a special messenger to Kentucky, to inform the author endevours to make the facts which he describes, bear upon the illustration of the Power, Wisdom, Benevolence, and the Moral Government of the Almighty, and to elevate the views of the reader to the contemplation of Him who sits on the throne of the universe, whom the world were framed, and who is the Source and Centre of all felicity.

Yesterday we were all surprised by the arrival of Rev. Jason Lee and five Flat Head Indians, from beyond the Rocky Mountains. He left the mission on the 26th

of March last, when the families were all well. Some time after leaving, he was overtaken by an express, informing him of the death of his wife and infant son, to whom she had prematurely given birth, subsequent to his departure. She died on the 26th of June. Three of the boys are to remain in this country, one of whom is to go to New York to be educated for the practice of medicine, and the other two, who are genuine Flat Heads, are to go to Wilbraham Academy, to be educated. The other two will return with Br. Lee to the mission. The three are brothers, and the sons of a clerk of an agent of the Hudson Bay Company, who is a half-breed. Brother L. looks quite hardy, though he has not fully recovered from the effects of the intermitting fever, with which he was attacked during his second year in the mission.

This work is prepared for the instruction of general readers, and is intended to direct their attention to the study of the heavens, and to present to them, subjects of objects of contemplation. Throughout the volume, the author endeavours to make the facts which he describes, bear upon the illustration of the Power, Wisdom, Benevolence, and the Moral Government of the Almighty, and to elevate the views of the reader to the contemplation of Him who sits on the throne of the universe, whom the world were framed, and who is the Source and Centre of all felicity.

THE MICHIGAN CONFERENCE raised for missionary purposes last year, the sum of *three thousand and nine hundred dollars*; and the Erie Conference, *two thousand two hundred and thirty-nine.*

The latter Conference closed its session at Painesville, N. Y., on the 15th of August, after a session of seven days. Bishop Waugh presided. Ten were admitted on trial, and thirty-eight ordained deacons and elders. We increase the past year, *one thousand, seven hundred and eighty-five.*

THE HISTORY OF THE METHODIST E. CHURCH.—The *Methodist Magazine* for the present month announces a new work by Dr. Bangs, namely, *A History of the Methodist Episcopal Church*. The first volume is in the press and will soon appear. The materials are abundant for such a work, and we rejoice that it has been undertaken, while some of the pioneers in the formation of our church are still among us.

LECTURES TO LADIES ON ANATOMY AND PHYSIOLOGY. Mrs. Gove has consented, by the solicitation of those ladies who heard her lecture on the Circulation of the Blood, Respiration, Tight-lacing, &c., to repeat the same on Wednesday (this afternoon) October 17, at three o'clock. The spacious Marborough Chapel is engaged for the purpose—seats free. All ladies are invited to attend. A voluntary collection will be taken to defray expenses.

THE METHODIST MAGAZINE for October has come to hand. It contains a hand-somely engraved portrait of Rev. Robert Hopkins, of the *Pittsburgh Conference*.—*Dexter's Sketches of South America* are continued, in article I. They contain information gathered with much care, and are highly interesting.

TO CORRESPONDENTS.—The writer of the article entitled "A Curious Incident," will please excuse us if we decline its publication. When we see him, we will explain.

Our brother P. will also excuse us, if we decline his article addressed "To Wesleyan." Not because we feel any hesitancy in the admission of communications on that subject, as our course fully testifies; but because he seems to implicate persons in a public manner, who ought to be first dealt with, plainly and faithfully, in a private way.

We doubt the propriety of publishing the communication signed "A Member of the N. E. Conference." We have full confidence in his statements, but we think a fair trial should first be made, to correct this evil at the meeting of that body to whom this subject particularly relates.

It seems to us, that if our respected brother M. should then offer his arguments, they would be listened to, and heeded.

Yours truly,

R. SPAULDING.

Alton, Ill., Sept. 23, 1838.

Bills of the Georgia Lumber Co., payable in Portland, have appeared in our market—but are refused at the Suffolk Bank.

by the ministry. Extracted from the American Quarterly Register.

ARTICLE VI is an *Address on Natural Science*, by Wm. H. Allen, A. M., Professor of Chemistry and Experimental Philosophy, in Dickinson College. It was delivered before the Cuverian Society of the Wesleyan University, Middletown, Conn., July 31st, 1838, is replete with sound sense, and exhibits a thorough knowledge of the subject upon which it treats.

ARTICLE VII is on the *Value of the Ancient Classics*, by Charles H. Lyon, Associate Principal of the Irving Institute, Tarrytown, N. Y. The position taken, is, that the poetry, philosophy, history and eloquence of the ancient world, together with the accumulated wisdom of ages, and the productions of the human mind for many successive centuries, are locked up *forever* in the language of Greece and Rome, because it is impossible to translate the mind of a writer into a foreign language.

ARTICLE VIII is a highly complimentary review of *Dr. Fiske's Travels*. The writer enters somewhat largely into a comparison between the Methodist Episcopal Church and the British Wesleyan Connection.

ARTICLE IX is a *Defense of the Existence and Fall of Satan and his Angels*, by J. H. Young.

ARTICLE X is on the *System of Education in Prussia*—full of interest and importance.

ARTICLE XI, Critical Notices, and XII, Miscellaneous.

[From the Maine Wesleyan Journal.]

On reading an account in the Journal, recently, of the work of the Lord in Boston, the writer observed that those denominations that practice Believers' baptism have been the most signalized. The writer says, "more especially confined to those denominations;" leaving the impression that non-practicing believers' baptism save the Baptists. The enquiry arose, what kind of Methodists have we in Boston? Do they practice Believers' baptism? The writer says those who practice immersion? Do not the Methodists in Boston practice immersion? The Methodists in Maine practice immersion, and I have always supposed that Methodists were the same world over.—*Rufus Day.*

We do not know in what paper the account referred to first appeared, nor have we any recollection of it.

The Methodists in Boston do practice immersion; that is, all persons are thus baptized who wish to be. In revivals which have taken place in our societies in this city, we should judge the proportion of those who are baptized by immersion, to be about one-half.

ARTICLES TO SABBATH SCHOOL TEACHERS.

The Fourth Lecture of the course will be delivered on Sabbath evening, Oct. 21st, at the Odeon, at seven o'clock, by the Rev. Baron Stow, Pastor of the Baldwin Place Church.

Subject: *The encouragements of Sabbath School Teachers.*

[The superintendents of the several Schools connected with the Methodist, Baptist, Episcopal and Congregational Churches in the city, will please give this notice to their respective schools, and urge the attendance of every teacher and of every member of the Bible Classes.

JAMES C. DUNN,
JAMES LINCOLN,
JACOB SLEEPER, Committee.

CONCORD DISTRICT.

QUARTERLY MEETINGS—SECOND QUARTER.

Poetry.

AN ELEGY.

INSCRIBED TO A LADY
On the Death of her Infant Daughter.

WHERE is the smile-wreath now,
And the maternal lay,
That used to light thy brow,
Thy glad heart to betray?
Why thus doth sorrow flow
Adown thy tear-wet cheek?
Say, what hath caused the wo
Thou canst not speak?

Ah, it was a solemn hour,
Death visited thy bower,
And plucked the human flower
That on thy bosom smiled.
And now, the coffin's lid
And the cold grave have hid
The only child.

O, let me weep with thee,
Thy sorrow my employ;
Divide thy grief with me,
As I have shared thy joy.

Harder than death the strife,
When heart is torn from heart—
When they we love as life,
For ever part.

Not, that from heaven's domain,
We wish them back again;—
But how can heart refrain
The tearful flood to pour?

When such as Abby die,
And, by the vital tie,
Are known no more?

And is she thine no more?
The human heart will err—
But, wept thy sorrows o'er,
Shalt thou not go to her?

For say not they are dead,
Who've found the world of rest,
Leaving the mortal head
On Jesus' breast.

Weep for thyself, forlorn—
Not her, in life's sweet morn,
Escaping many a thorn,
To taste the bliss divine,—

Yet, through thy weeping eyes,
See, in the heavenly skies,
Abby is thine!

G. STEARNS.

CREATION AND REDEMPTION.

By Archdeacon Spencer.

"Let there be light!"—were the words of creation,
That broke on the chaos and silence of night;
The creatures of Mercy invoked to their station,
Sustained into being, and kindled to light.

"Let there be light!"—The Great Spirit descended,
And flashed on the waves that in darkness had slept;
The sun in his glory a grand ascended,
The dews on the earth their mild radiance wept.

"Let there be light!"—and the fruits and the flowers
Responded in smiles to the new-lighted sky;
There was spent in the gale, there was bloom in the bow-
ers,

Sweet sound for the ear, and soft hue for the eye.

"Let there be light!"—and the mild eye of woman
Beam'd joy on the man who this Paradise awayed;
There was joy—'till the foe of all happiness human
Crept into those bowers—was heard—and obeyed.

"Let there be light!"—were the words of salvation,
When man had defaced his object and end,—
Had waned from his glorious and glad elevation,
Abandoned a God and conformed to a fiend.

"Let there be light!"—The same Spirit supernal
That lighted the torch when creation began,
Laid aside the bright beams of the Godhead eternal,
And wrought as a servant, and wept as a man.

"Let there be light!"—from Gethsemane springing,
From Golgotha's darkness, from Calvary's tomb—
Joy, joy unto mortals, good angels are singing,
The Sion has triumphed and death is o'ercome.

Biographical.

FOR ZION'S HERALD.

Died, in Pelham, suddenly, of the apoplexy, Aug. 26th, sister ANNA PACKARD, wife of Br. Jonathan Packard. Sister P. sought, and obtained an interest in Christ, some twenty years since, at which time she united with the Presbyterian church. Two or three years since she united with the M. E. church, the fellowship of which she has now left for the church triumphant. She has left a companion, and a numerous family of children, to mourn her loss; but what is their loss is her unspeakable gain. As a companion, she was sincere and constant; as a mother, kind and affectionate; as a Christian, consistent; and as a friend, highly esteemed by all. She was in the 71st year of her age.

Died, in Cabot-Ville, Springfield, Sept. 8th, in the 21st year of her age, sister MARIA SHAW, formerly of this place. She sought the pearl of great price some five years since, but through neglect of duty her experience was small in spiritual things, until about three years ago, when she was revived again, and united herself with the people of God. Since that time, her life has been devoted to the cause of God.

Sister Shaw was an esteemed friend and consistent Christian. Much might be said of her virtues, were it necessary; but "Blessed are the dead that die in the Lord." When death approached, she viewed the scene with pleasure, and delight, and met it with Christian fortitude and triumph. Thus has the church in this place been called to mourn the loss of two of its members. May Heaven sanctify it to our good. JAMES O. DEAN.

Pelham, Oct. 2d, 1838.

FOR ZION'S HERALD.

Died, the 30th of last month, BR. BENJAMIN G. DAVIS, son of Benjamin and Margaret Davis, in the 20th year of his age.

Br. Davis was a dutiful son—possessed an amiable disposition, and was an affectionate and kind friend and brother. These qualities, with others which might be named, together with his Christian character, made him, (as he was the youngest) emphatically the Benjamin of his father's family, as well as highly esteemed by friends, and respected by all.

As a professed follower of the Lamb of God, it seemed to be his aim to be of those who by a "patient continuance in well-doing, inherit the promises" and to obey the Saviour's injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven." His Christian career was short, but consistent and bright: he was a light in the world. He was found in his place in the house of worship, and in his class. He was an every day Christian, and a young man of considerable promise to the church. But our brother has fallen, though he fell more than a conqueror.

During his last illness, which was of about two weeks continuance, he was patient and resigned, and his death was not only peaceful, but most triumphant. He seemed sensible that his time was going, and while entering the vale of death, his soul seemed fully aroused to the ineffable glories which awaited him; he blessed God that he was born again; and if he heard not "un-speakable words," he evidently, from the broken sentences which fell from his lips, saw things unspeakable and exceedingly glorious.

After bidding farewell to the friends who stood by and praying the Lord to receive his soul "into his holy habitation," and commanding his spirit to God, he fell asleep, causing those who stood by to feel most solicited.

"The place where the good man meets his fate,
Is privily beyond the common walks of virtuous life,
Quite on the verge of heaven."

Truly "Blessed are the dead who die in the Lord"—blessed when they die and blessed after death: "Yes, saith the Spirit, they do rest from their labors and their works follow them." Yours &c.

D. K. BANISTER.

East Greenwich, R. I., Oct. 6, 1838.

FOR ZION'S HERALD.

Died in Newton Upper Falls, Sept. 29, 1838, LAVINIA MASON, wife of Ichabod H. Mason, aged 45 years.

The deceased had been a member of our church in this place, and an exemplary Christian. Possessed of a naturally amiable disposition, highly refined by Divine grace, and of much intelligence, she was the affectionate friend, the kind wife and mother, and diffused a gentle, saving and attractive influence on the extensive circle of her acquaintance. She bore the sufferings of a protracted sickness of six months, with perfect cheerfulness, and met her final fit with the most triumphant composure, and trust in God.

EDW. OTHMAN.

The following resolutions of the Western Book Committee, were passed at its meeting on the 29th inst.; by which it will be perceived that preparations will be made to issue the German paper at an early period. Much depends on the publication of these resolutions by our different papers, and the reception they meet with from those, all over the continent, whose faithful agency is solicited to procure subscribers.—*West. Christ. Adv.*

RESOLUTIONS OF THE WESTERN BOOK COMMITTEE.

Whereas the proposition of Br. Dunn, to raise three thousand dollars, by donations, to publish a German religious paper, has been so favorably received that more than two thousand dollars are now subscribed; and whereas, the Bishops of the Methodist Episcopal Church, at their meeting in May last, recommended the publication of said paper, if it could be done without drawing on the funds of the Book Concern; therefore,

Resolved, By the Book Committee of the Western Book Concern—1st. That it be recommended to the Books Agents at Cincinnati, to issue a German religious weekly paper as soon as may be.

Resolved, 2d. That it be recommended to the said Agents, with the approbation of the presiding Bishop of the Ohio Conference, to employ Rev. Wm. Nast to assist the editors of the Western Book Concern in the editorial duties connected with said paper.

Resolved, 3d. That all the travelling ministers of the Methodist Episcopal Church in the United States, and in Texas, and of the Methodist Church in Canada, be solicited to act as agents for the *Christian Apologist*, by procuring subscribers, and collecting payments in advance, according to the terms of the Prospectus.

Resolved, 4th. That these resolutions be inserted in the *Western Christian Advocate*, with the Prospectus of the *Apologist*; and that all the Methodist papers on the Continent, viz., the *Christian Advocate* and *Journal*, the *Virginia and North Carolina Conference Journal*, the *Southern Christian Advocate*, the *South Western Christian Advocate*, the *Christian Guardian*, of Toronto, U. C., the *Maine Wesleyan Journal*, *Zion's Herald*, *Auburn Banner*, and *Pittsburgh Conference Journal*, be, and they are hereby respectfully solicited to publish, or re-publish the *Prospectus* of the *Christian Apologist*, together with these resolutions of the Book Committee.

We should have given the above an earlier insertion, had it not been overlooked by us. The *Prospectus* we will insert, if we can find it.—ED. HER.

Our readers will see by the following remarkable account, how much good may be done by an humble individual possessing apparently neither means or influence, who lays himself out for it. We were about to say that we will be surprised too, at the conduct of the Roman Catholic priest, and his deluded coadjutors; but we do not know as they will be much shocked to hear, that a Roman Catholic priest, would play cards, laugh, curse and swear, for the very purpose of interrupting others who were engaged in prayer!

(From the New York Observer.)

PRAYER MEETINGS ON THE ATLANTIC.

The following report was made to the City Tract Society by a sailor, who was sometime since converted through the instrumentality of the tract effort, and who has since been a tract distributor both by sea and land. It was read at the late public meeting of the Board at Rev. Dr. Patton's church, in Spring Street.

I hope that the dear brethren engaged in the tract effort on shore, will not despise or be unmindful of the poor ignorant sailor, who is laboring for the salvation of those who live upon the ocean.

Permit me to say, I love the town in Norway in which I was born; and though I left that place in my eleventh year, the remembrance of the home of my childhood is indeed dear to me; but far dearer to me is this land—for here, through the grace of God, I was born again. There live all my relations, and the remembrance of them is dear to a sailor's heart; but far dearer to me is my Heavenly Father; and, next to him, those Christian friends who found me in a low grocery, and took me to the Sailor's Home, gave me tracts, labored for my never dying soul, and took me to church and the prayer meeting, where, I trust, the Lord said to me, the chief of sinners, "Thy sins and sin no more." All are forgiven; we are but to tell all I feel, or to sufficiently praise God for sending these his dear servants to me! Yes, I love the tract effort, and feel determined, through the grace of God, to labor as long as I live in the cause to which, under God, I owe my own conversion.

It is in this second result of illicit love upon Father Phelan, and so she chose to cast the paternity upon one of her special friends in this city—a gentleman, by the way, whose eyes had been previously opened, and who is just as innocent in the matter as Father Phelan himself.

What will the Protestant *Vindicator* say to this? Is it true? If so, the best way is to own it.—ED. HER.

A new set of fanatics, calling themselves the "Canadians of the Church," and claiming the power of working miracles, has sprung up lately in London, Eng.

be blessed to their souls. The infidel became alarmed on account of his sins, and wished to obtain a Bible. I had but one, and I lent him that; but I gave him my pocket Testament. He is now not only a believer in Divine revelation, but I think it is not too much to say that he sits at the feet of Christ, clothed and in his right mind. He had entirely forsaken his wife and children for eight years, and become awfully dissipated; but he has returned to his family, and is now a pious and sober man.

Whilst at Liverpool, we continued our meetings. I increased my stock of tracts, and felt as if God had given me all that sailed with me, as he did to the most wicked men. Thirty-nine passengers for America came on board; and among them were a Jew and his two sons, who were indeed enemies to the cross of Christ. There were also a number of Papists, and a Popish priest, who was one of the most disreputable men I ever knew.

The first night after we sailed from Liverpool, we commenced our prayer meeting; when the priest collected some of the most wicked Papists on board, and they brought into the midst of our prayer company, a table, at which he and his associates sat down and commenced playing cards, laughing, cursing and swearing, entirely regardless of us. Instead of desisting, we only continued our meeting with more zeal; and in a little while, our enemy, the priest, not being able to prevent our praying, broke up his camp and left us. Our meeting continued until ten o'clock, and we had no further interruption that night, except some horrid imprecations and threats to throw us overboard.

The second night, the priest and his party renewed their attack and endeavored to drive us from our meeting, not only by their blasphemy, but also by throwing articles at us. But the Lord was with us and gave us to experience that our weapons were not carnal, but mighty through God; and our enemies again left us to themselves. That night two souls found peace in themselves, and several others were constrained to inquire what they must do to be saved.

The third night they again interrupted us, and used fresh means of annoyance; but again we persevered in praying, and they found it useless to carry on the contest. The first Sabbath was stormy, and the captain told them that Divine service would be conducted in the steerage. For a while they remained on deck, exposed to the storm; but, tired of this, they came below into the steerage; and the priest complained that there was a cold storm above and a hot storm below. That day they all received tracts; but the next week, the priest issued his orders that they should receive no more, and burn all that they had; and his orders were obeyed.

Thus I commenced my labors trembling and alone; but by the end of the voyage, the Lord had converted ten of the crew. May we all be faithful, and to Him be all the praise!

(From the St. Louis Republican.)

THE MORMONS.

We had hoped that this difficulty was at an end; but more recent intelligence leaves no doubt of the quarrel being of a more serious character than was at first anticipated. Below we give an extract from a letter written by a respectable gentleman of Lexington, and addressed to a citizen of this city. This account of the state of affairs is truly alarming. The writer says: "Great excitement prevails the other side of the river against the Mormons—they are all up in arms, and have, we understand this morning, had some fighting, which resulted in the killing of a few of both parties. The citizens of Ray county sent a wagon load of arms and ammunition to the citizens of Daviess, for the purpose of defending themselves. On their way out they were captured by a company of Mormons, and taken to Far West. A Committee has this morning arrived from the other side, asking for men to assist them in the protection of their property."

We learn from the clerk of the steamboat Howard, which came down yesterday, that a report was circulating along the Missouri river that the Mormons had fortified their town, (Far West) and were determined to hold out. They were stated to be about one thousand strong, and well supplied with arms and ammunition. The following statements from the Boonville *Emigrant* of the 13th, are confirmatory of this report.

MORMON TROUBLES.

We have just conversed with General Wilson, of Howard county, who stated that on last Saturday he saw a letter dated on the 7th inst., from a committee of gentlemen in Daviess county, to the people of Howard county, calling on them to raise a force and come to their assistance, and aid them in expelling the Mormons from the county—that the citizens of Daviess had removed their families, and were making preparations for warlike operations; that the Mormons were in a state of open rebellion against the laws, and war between them and the citizens was inevitable; and that the people of Daviess had come to the final determination of commencing the attack on Sunday last.

From the best information we can obtain, the Mormons are from 1500 to 2000 fighting men; and it is stated upon good authority that a large emigrating party of Mormons are on their way from Canada to join their friends in Missouri, which will increase their force, so as to make them very formidable. If this war should break out, it must become a war of extermination, as the Mormons are desperate, and rendered more so by the fanatical spirit infused into them by that arch deceiver, Jo. Smith, under whose banners they act, and by whose malign influence they are misguided, and ready for any act of desperation. Their disorderly conduct for months past, has so exasperated the people, that they can no longer tolerate their presence.

The Yankees are rapidly ready made houses for the use of the Mormons, and all the means of communication are at their disposal.

(From the Yankee Farmer.)

THE FARMING INTEREST.

On my way to this place, I have had opportunity to visit some of the best farms in this State. Everything that meets the eye, and every sound that falls on the ear, is well calculated to make a dealer within the city desire to change the employments of the crowded metropolis for the more airy and healthy avocations of the farmer. Here every man has a little world of his own, of which he is the sole governor, and none dare say to him why do ye so. If there can be a truly happy man on the earth, the farmer must be. Discounting notes and bank notices, are strange sounds to him. He looks out over his possessions, and all the elements seem to be employed in his service.

I am happy to be able to say from men who have had opportunity to observe, and consequently are competent to judge, that the farming interest has increased, and employment, now begins to be the all-absorbing topic; and men who were not long ago talking of jumping into a fortune, have been so sadly disappointed in the result of the speculating mania, that their eyes are opened to the rational conclusion that farming is honorable to all men.

(A LOOKER-ON.

(From the Yankee Farmer.)

MR. BURDELL, Agent in New York.

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THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY.

The character of this periodical is pretty well established and its objects generally understood. The third volume will commence the first of January, 1839, and like volume 2 will contain 400 pages, and will be issued every other Saturday as heretofore; and will in future be published simultaneously in Boston and New York. JOHN BURDELL, Agent in New York, to whom orders may be sent from all the States and South of New England; the latter will be supplied with the third volume will be sent in their names at an early day, it will be a great convenience in determining how large in addition to commence with on the first of January. As an inducement for persons to subscribe thus in anticipation, for vol. 3, they will be furnished with the remaining numbers of the present volume gratis, from the time their names are received at the publishers office either at New York or Boston. Terms—\$1.00 in advance—\$1.25 in 4 months—\$1.50 at the close of the year.